

Daniel 10 John Karmelich

1. Two lessons ago, on my lesson on Daniel 9 Part 1, the primary topic was prayer.
 - a) Then last week, I got a little obsessed with the last 4 verses of Daniel 9. ☺
 - b) In Chapter 10, the topic is prayer once again.
 - c) Only this time the perspective is different.
2. If I made a documentary on the book of Daniel, my title for Daniel 9 Part 1, would be: “Prayer, how God involves *us* in his affairs.”
 - a) For Daniel 10, I would call this chapter “Pray II – A View From the Other Side”.
 - b) Daniel’s prayer in Chapter 9 focuses on prayer from *our* perspective.
 - i) There are great lessons in Chapter 9 on how to have an *effective* prayer life.
 - c) Chapter 10 is a little “spookier”. It discusses things that happen behind the scenes of our visual senses as we pray.
3. Let me say right off the bat that there are some unanswered questions in Daniel 10.
 - a) There are issues in this Chapter that commentators are *really* divided over.
 - b) There are some questions I raise and commentators raise that are difficult to answer from a Biblical perspective.
 - c) I don’t claim to hold all the answers, but that won’t stop me from giving my opinion. ☺
 - i) I’ll raise these questions as we go along, but be aware, there is major scholarly debate over these questions and issue.
 - ii) None of these questions affect our necessity to question the Bible or any of the core beliefs, that would be found, say in the Apostles Creed taught in most Christian churches. These issues are relatively minor debate questions that seminary professors like to discuss when they are bored. ☺
4. Let’s get back to my title for Chapter 10: “Pray II – A View from the Other Side”.
 - a) As this chapter opens, Daniel is in prayer and fasting.
 - b) All of a sudden an angel pays a visit.
 - c) Daniel is scared and speechless. He falls on his face as if he was dead.
 - d) The angel “ministers” to Daniel so he is able to get up and listen.
 - e) This angel spends most of the chapter explaining spiritual battles that are occurring.
 - f) The chapter then leads into a prophecy vision of Chapter 11 and Chapter 12.
 - i) Remember in the original text, there are no chapter breaks and verse numbers.
 - ii) These were added many centuries later for our reference.
 - iii) Chapters 10 through 12 are all one narrative text.
 - iv) Chapter 10 is the introduction to a prophetic vision of Chapters 11 and 12.
5. Let’s talk about the Christian buzz-term called “spiritual warfare.”
 - a) The strange part of Chapter 10 is how this angelic messenger tells Daniel in effect, “I would come to you 3 weeks ago, but the evil forces of Satan stopped me. It wasn’t until I got some help from the archangel Michael that I could make it over here to you.”
 - i) This is a reference to the topic of spiritual warfare.
 - b) Spiritual warfare refers to the behind-the-scenes battles between God’s angels and Satan’s army of angels battling it out for the souls of men.
 - c) There are only a few chapters in the Bible where this is directly discussed. In most of the Bible, this war is only hinted at or implied in the text. Here, it is blunt.
 - i) A lot of what we know about this spiritual war is from Daniel 10.
 - ii) I’ll give some cross-bible references as we go in this Chapter to this warfare.
 - iii) Remember that God is perfect. God *allows* this war to exist for His glory. We will also discuss today *why* God allows all of this to happen.

6. With that strange introduction, let's begin Chapter 10: In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war. The understanding of the message came to him in a vision.
 - a) Cyrus had begun his reign in the Medo-Persian Empire 558BC, however, he wasn't reigning over the City of Babylon until 538/537 BC. The "3rd year of Cyrus" would have been the year 535 or 534 BC. (Source Bible Expositor's Encyclopedia)
 - i) Daniel was probably in his late 80's when the events of Chapter 10 occurred.
 - b) Remember that Daniel was deported as a teenager to Babylon.
 - i) Daniel's other name of "Belteshazzar" was given to him by the Babylonian king Nebuchadnezzar. This was mentioned in Chapter 1. As a top official in the Babylonian and then, the Medo-Persian kingdom, more people probably knew him as Belteshazzar as Daniel.
 - ii) Remember the Babylonian Empire was conquered by the Medo-Persian Empire. As of this date, we are "in" the time of the Medo-Persians.
 - iii) Even after the new Empire came into power, Daniel was made one of the top officials under the Medo-Persian Empire (See Daniel 6:2).
 - c) This verse here in Chapter 10 is an introduction to the next 3 chapters.
 - i) When one writes a long letter, the opening verses are often a summary of the whole event. That is what we have in Verse 1.
 - d) Let's move on to the 2nd sentence: "Its message was true and it concerned a great war."
 - i) The term "great war" is translated different ways in different versions:
 - a) "The message was true, but the appointed time was long." (NKJV)
 - b) "The message was true and {one of} great conflict," (NASB)
 - c) The point is the scope of the vision doesn't just refer to one specific battle or war. It goes on for *centuries*.
 - ii) While the vision itself refers *mostly* to the next 200-300 years after the death of Daniel, there are also hints that it also refers to some end-time events as well.
 - iii) I personally prefer the translations where they call it a "great conflict", as I believe the term refers to the "spiritual war" that is *one continual* battle behind the scenes as well as the human war conflicts described in Chapters 11-12.
 - e) Here is the 3rd sentence: "The understanding of the message came to him in a vision."
 - i) Other translations: "he (Daniel) understood the message, and had understanding of the vision. (NKJV), (The NASB is very similar to the NKJV.)
 - ii) John's very loose translation: "I understand what all this means and it will happen exactly as I say...bank on it." ☺ ("Bank on it" is a slang term which means you can bet the bank account on it happening.)
 - iii) The predictions in Chapter 11 and 12 are *so* historically accurate that critics try to late-date Daniel in order for them to deny Daniel is the word of God. There are easy ways to disprove the critics, but we'll save that for next week.
7. Verse 2: At that time I, Daniel, mourned for three weeks. ³ I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.
 - a) To summarize, Daniel was fasting.
 - b) When we think of "fasting" we usually think of no food whatsoever.
 - i) Fasting can *also* mean giving up some favorite item for period of time. This is similar to what Roman Catholics practice during the period of Lent.
 - ii) The Roman Catholic practice of "Lent" is a Daniel-type-of-fast for 40 days prior to Easter Sunday. It is designed as a way to focus on Christ and get your minds off your favorite delicacies or hobbies. It was not designed as a weight-loss effort nor as an effort to make you more self-disciplined.

- c) Fasting is taught in the Old *and* New Testament. The basic idea is to give up something *for the purposes of focusing on God*. It is considered a Christian “beneficial habit” the same way prayer and daily devotional time is a beneficial habit.
 - i) Fasting is not a commandment for a Christian, but a recommendation.
 - ii) Daniel gave up several items for 3 weeks to get his focus *more* on God in his prayers and less on these items.
- d) Some other thoughts came to mind:
 - i) When Daniel was first deported as a teenager, he asked, as a test to his captors, that he eat only vegetables while he was in training for service for King Nebuchadnezzar. I wonder if *that* popped in his head during this fast.
 - ii) The text says he “used no lotions”. This may mean he didn’t bath for 3 weeks, or in that time, lotion was a form of comfort during the hot desert area. Pouring lotion on oneself may have been a way of comforting himself.
 - iii) In the beginning of Verse 4, it says “on the 24th day of the 1st month”...
 - a) That means Daniel started his fast on the 3rd day of the 1st month.
 - b) Most commentators believe the “1st month” refers to the Jewish month of Nissan, which is the first month of the Jewish year on a religious calendar. It is the month when Passover occurs.
 - (1) Here’s the problem: The 1st month is when Passover occurs, which is the 14th day of the 1st month. (Exodus 12:2-6).
 - (2) Did Daniel “skip” Passover by this fast?
 - c) I warned you on the first page there are a bunch of relatively trivial unanswered questions in this chapter. This is one of them. ☺
 - d) One can get around this problem by arguing that the “1st month” refers to the “1st month of the 3rd year of Cyrus”, but again we don’t know.
 - iv) Also, why was Daniel fasting in the first place? The text doesn’t say.
 - a) Most commentators speculate that the reason has to do with the rebuilding of the Temple back in Jerusalem.
 - b) Historically, the 70-years of captivity by Babylon were now over. Some Jews returned to Israel to rebuild the Temple. This is what the Old Testament Book of Ezra is about. Ezra overlaps Chapter 10 of Daniel.
 - c) Ezra describes that 1) only a small number of Jews returned to Jerusalem and 2) within a few years, those who did return were discouraged, and procrastinated rebuilding the Temple.
 - d) Daniel, as a top administrator in Babylon, may have heard about this and this may have been the reason for the fasting and prayer.
 - e) The reason commentators speculate on this being the reason for the fast is the last 5-6 chapters of Daniel focus on Daniel’s concern for the *nation* of Israel. If the nation was failing to be obedient to God, that would probably drive Daniel to pray and fast for his nation, as it should for us.

8. Verse 4: On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris, ⁵ I looked up and there before me was a man dressed in linen, with a belt of the finest gold around his waist. ⁶ His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

- a) Babylon has two rivers that intersect in this area: The Tigris and the Euphrates.
 - i) There is a Jewish tradition that says when there are not enough families in a city to form a synagogue; the Jews of that City are to meet every Sabbath by a body of water. I’m speculating, but I wonder if that tradition uses this verse as a reference. (See also Acts 16:13 for another reference to this tradition.)

- b) It's time for the next great debate question of Chapter 10: Who *is* this guy Daniel sees?
- c) There are two views. One is that it is "just" an angel. The other is this *is* Jesus.
- d) Let's start with the view that this is "just" an angel.
 - i) Many of my favorite commentators take this view. The *main* reason they see this as *not* Jesus is because in Verse 19, this angel *fights* with the demonic forces behind the Medo-Persian Empire. This angel needs the help of an angel named Gabriel in order to win the fight.
 - a) Jesus is God. This is made blatantly clear in the New Testament. Read the first 3 verses of the Gospel of John. Jesus always was, always will be, and is God, period. He *became* man for a period of time and was then resurrected. He then *became* "100% man and 100% God to use a good Christian theological term.
 - b) The argument that this is *not* Jesus in Daniel 10 is because Jesus as God *does not* require Michael's help to win any battles.
 - (1) Remember that Jesus created *all* things. (John 1:3, Col. 1:16-17)
 - (a) That includes Gabriel.
 - (b) Why would Jesus *need* anybody's help to get to Daniel?
- e) Here's the view that this angel *was* Jesus. Let's compare these 2 passages below:
 - i) Let's re-read the description of this "being" from Daniel, Verse 5 and 6:
 - a) "a man (1) dressed in linen, with a belt of the finest (2) gold around his (2) waist.⁶ His body was like chrysolite (a jewel), his face like lightning, his (3) eyes like (3) flaming torches, his (4) arms and legs like the gleam of burnished (4) bronze, and his (5) voice like the sound of a multitude."
 - ii) Now let's read from the Book of Revelation, Chapter 1 Verses 13b-15:
 - a) "was someone like a son of man, (1) dressed in a robe reaching down to his feet and with a (2) golden sash around his chest.¹⁴ His head and hair were white like wool, as white as snow, and his (3) eyes were like (3) blazing fire.¹⁵ His (4) feet were like (4) bronze glowing in a furnace, and his (5) voice was like the (5) sound of rushing waters." (NIV)
 - (1) In this Revelation passage, this is *definitely* describing Jesus.
 - b) Since the descriptions are *so* similar, Daniel is also seeing Jesus.
 - iii) So how does the pro-Jesus view "dance around" the battle issue?
 - a) Two things: If you read the text carefully, you can make an argument there are actually two people talking to Daniel.
 - b) In Verse 11, a "hand" touches Daniel. The pro-Jesus people argue this is a *different* angel than the entity/Jesus who is in this text in verses 5-6.
 - (1) Notice also the first sentence of Verse 16: "Then one who looked like a man touched my lips". This half of the verse implies there is more than one angel in view here. Why would Daniel mention in Verse 16 that *this* one touched my lips if there is only one person/angel to begin with?
 - c) Another argument is that Jesus *allows* the satanic forces to "temporary" win battles. They argue, "God is God". If God wanted to, he could wipe out Satan and his forces with the snap of a finger. God *allows* all of this including the pre-incarnate Christ to battle Satan as part of God's plan. (Personally, I don't buy this argument, but it exists. ☺)
- f) Like I said on Page 1, there are some great questions here. My personal view, wrong as it may be, is that this *is* Jesus in view, and there are 2 angels involved. My view may be right or wrong. I'll have to find out one day. ☺

- i) The main thing to remember from Chapter 10 is the spiritual battles going on behind the scenes. One's view on whether or not this is Jesus is a debatable point that doesn't affect our salvation.
 - ii) There is always a danger in Christianity of focusing too much on the minor issues and ignoring the important factors.
- 9. Verse 7: I, Daniel, was the only one who saw the vision; the men with me did not see it, but such terror overwhelmed them that they fled and hid themselves.
 - a) Here's another question to ponder. If the other men didn't see the vision, why were they afraid and hid themselves?
 - i) I told you Chapter 10 is full of strange questions. ☺
 - ii) First of all, we don't even know if these men with Daniel were God-fearing Jews. Remember that Daniel worked as a top administrator.
 - iii) My all-too-speculative answer, is another reason I believe this *is* Jesus.
 - iv) Whenever people are in the presence of God himself, Biblically, it causes one of two reactions: Either people fall on their face in reverence or they run away.
 - v) Remember that the literal-hell is not a place so much for the punishment of the things we do wrong *as much as* it is a place for people who choose to reject God. The sins of their lives are the consequences and actions of rejecting God.
 - a) C.S. Lewis once quipped: "Hell will be locked from the inside". He meant that it is a place for those who choose to reject God.
 - b) I mention all this because that is what I see in view in Verse 7. The "others" ran away because they willfully choose to disobey God.
 - c) Because people are *aware* they are willfully disobeying God, they *run* whenever they are in the presence of God. Ever notice how some people run away whenever Jesus is discussed?
 - (1) They (non-believers) called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb (Jesus)! (Revelation 6:16, NIV)
- 10. Verse 8: So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. ⁹ Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.
 - a) I said that people have one of two reactions to being in the presence of God: They either run away, or they fall on their face.
 - b) This describes Daniel. It also describes Ezekiel, Isaiah and John!
 - i) This was the appearance of the likeness of the glory of the LORD. When I saw it, I fell facedown, and I heard the voice of one speaking. (Ezekiel 1:28b, NIV)
 - ii) "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty." (Isaiah 6:5, NIV)
 - iii) And when I saw Him, I fell at His feet as dead. (John, Revelation 1:17a NIV).
 - c) The test of maturity of a Christian is twofold:
 - i) Are you growing in your *hatred* of sin?
 - ii) Are you growing in your *love* of the sinner?
 - iii) Part of our dependency upon Jesus is the necessity of realizing how *bad* we are as sinners. As we grow in maturity, we should think less of ourselves and more of our dependency upon God.
 - d) That is what is in view with Daniel, as well as Ezekiel, Isaiah, and John.
 - e) Once you are in the presence of a perfect God, you realize your own mortality and your *dependency* upon God himself.
 - f) "It is a dreadful thing to fall into the hands of the living God." (Hebrews 10:31, NIV)

- g) I heard a new twist on a familiar scripture that applies to this principal:
 - i) Jesus said (paraphrasing) "If you meet your accuser on the way to court, try to settle the matter before it reaches the judge, lest he sentence you to jail;" (Luke 12:56, The Living Bible).
 - ii) Who is our accuser? Satan! (See 1st Peter 5:8). The point is when Satan makes you feel guilty about some sin you've committed, *agree with him*, don't fight it. Then turn and confess that sin over to God (the judge in this illustration) to be cleansed of your sin. (For more on sin-confession, See 1st John, 1:9).
11. Verse 10: A hand touched me and set me trembling on my hands and knees. ¹¹ He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.
- a) I personally take the view here that this "hand" is *not* the Jesus' vision of Verses 5-9.
 - i) I see it as *another* angel stepping in. Others disagree, but I've beaten this point to death so I'll stop here. ☺
 - b) The *main* point to get out of this verse is God *strengthens us when we are weak*.
 - i) It never ceases to amaze me how at times I can become *literally* strengthened, when I feel weak or tired by spending time in prayer or God's word or in being of service to God.
 - a) My soul is weary with sorrow; strengthen me according to your word. (Psalm 119:28, NIV)
 - b) This is what Jesus meant in response to this question: Meanwhile his disciples urged him, "Rabbi, eat something." But he (Jesus) said to them, "I have food to eat that you know nothing about." (John 4:31-32, NIV)
 - ii) The corollary is of course, to not use God as an excuse for sleep deprivation or a healthy lifestyle. The point is there are times when we are weak, where we commune *with* God, or be in direct *service for* God that he will strengthen us.
 - c) Let's get back to the text. Daniel is called "highly esteemed" here. Other translations call it "greatly beloved".
 - i) Three times in Daniel God calls Daniel "highly esteemed" or "greatly beloved".
 - a) The references are Daniel 9:23, 10:11 and 10:19.
 - ii) God does not say that about anybody else in the Bible. The disciple John calls *himself* "the one who Jesus loved" (John 13:23 et.al.) but I think *all* the apostles felt that way about Jesus. John just wrote it.
 - iii) So why does God call Daniel "highly esteemed" as opposed to say, Moses, Abraham, etc.?
 - a) Again, we have an unanswered question. I really thought about what was *distinct* about Daniel versus other great Bible characters. The only thing I've read/heard on this issue is you never read in Daniel taking actions in his own hands for revenge. He always allowed God's will to be done, even at the potential cost of his own life.
12. Verse 12: Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. ¹³ But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.
- a) Here is where we get into the spiritual warfare aspects of this chapter.

- b) Let me paraphrase what the angel is saying in these verses: Daniel, you started praying for your nation 21 days ago along with fasting. God dispatched me to you 21 days ago. The problem is the “prince of the Persian kingdom” fought me. By myself, I was no match for this guy, and we spent the last 21 days fighting. Finally, Michael, one of the chief “princes” for God helped me to escape, and here I am with a message.”
- c) The implications of this are staggering to think about:
 - i) We can pray to God, and the prayer answer is “held up” by Satanic forces?
 - ii) What if Daniel only fasted/prayed for say, 19 days instead of 21 days? Would Daniel *not* have received a response to this prayer?
 - a) Personally, I don’t see anything “mystical or magical” about the number “21”. The principal is that satanic forces delayed the messenger.
 - b) You can also see this delay as follows: The 21-day delay how long God wanted to wait until God was *ready* to give Daniel the answer.
 - iii) How can Satan’s forces stop or delay God’s forces? Isn’t God “God”?
- d) Let’s start with the last question: Isn’t God “God”?
 - i) The answer is yes. God created all things. God could wipe out Satan instantly if he chooses. This means God *allows* Satan to withstand/fight against us.
 - ii) The big question is why?
 - a) One reason is to get our focus *on* God. Satan is no match for us, only *for* God. That is why we pray to God for delivery *from* Satanic forces. That is what is meant in the Lord’s prayer: “deliver us from evil”.
 - b) In the one-chapter New Testament Book of Jude, Jude teaches that when we combat Satan, we don’t do it on our strength, but we pray for “The Lord to rebuke you” (Jude 1:9). This is not a string of magic words like “Abra Cadabra” then, poof, he goes away. It is our *dependency* upon God to *pray* to God *after* we have turned our life over *to* God.
- e) One of the great lessons I’ve learned in “spiritual warfare” is the following:
 - i) “In Spiritual Warfare, man and women are both the pawns and the prizes”. (Source Chuck Missler; it is not known if he was quoting someone else.)
 - ii) Remember that Satan controls this world. When Satan tempted Jesus after 40 days in the desert, one of the temptations was that Satan offered “the world” to Jesus if he would bow down and worship him. (Matthew 4:8-9). Jesus never denied that Satan has that authority! Jesus simply stated that he came to this world to do the will of the father.
 - iii) In *that* sense, we are “pawns”. Satan has control over those who have not turned their lives over to God. I don’t believe all non-believers are demonically possessed. That is something *entirely* different. I *do* believe Satan can “plant thoughts” in the heads of non-believers and get people to do his will. He can also plant-thoughts in *our* heads. The difference is we can turn to God to *overcome* those thoughts and take them captive. (See 2nd Corinthians 10:5)
 - iv) We are also “the prizes”. God desires that *all* people turn to him for redemption. This is the principal behind the famous verse of John 3:16:
 - a) For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16, NIV)
- f) Let’s get back to the text. Daniel prayed and fasted for 21 days. The response to the prayer was held up by “prince of Persia”.
 - i) The “prince of Persia” as well as the “prince of Greece” that will be mentioned in a few verses is *not* a human-prince.

- a) Remember the Bible rule, “if the plain text makes sense, seek no other sense”. Since it doesn’t make sense for a human-prince to be in a literal hand-to-hand combat with the forces of God, it *definitely* refers to demonic forces that are *behind* the leaders of these Empires.
- ii) Which leads to another scary thought: Is there a demonic “prince” of the United States? I would argue yes, based on these verses.
- iii) There is a Bible term that describes ranks of angels as “hosts”.
 - a) It appears angels, both good and bad, have “ranks”. This implies that some angels, again both good and bad have more power than others.
 - (1) Think of ranks as military ranks, like privates, sergeants, lieutenants, etc.
 - b) In the text, the angel dispatched to Daniel couldn’t *get* to Daniel without the help of Michael “your prince”. What does that mean?
 - (1) Michael is described as an “archangel” in Jude 1:9. This implies he is a higher rank than a regular-angel. The same terminology is used by the Roman Catholic church uses the term “archbishop” as being a rank-higher than a “bishop”.
 - (2) Whenever we read of Michael in the Bible, it is *always* in the role of fighting *for* Israel. Does that mean there is another archangel assigned to the United States? It is something to think about.
 - (a) I warned you Chapter 10 is strange! ☺
- g) This text also implies something else: Satan uses his best angels on *leaders*.
 - i) This may be a blow to our egos, but Satan doesn’t use his best guys on us! ☺
 - ii) The top demonic-angels are used on country leaders. Why? Because *that* is where Satan can have the most influence.
 - a) Let’s face it, the top demons in the United States are working in Washington D.C., and other influential places such as Hollywood. (But, the latter fact, you are already aware of. ☺)
 - iii) Remember that Daniel’s prayers in Chapters 9 and 10 are focused on *Israel* and not on some personal needs. Not that praying for individual needs or friends is wrong. It is simply the focus of Daniel’s prayers.
 - iv) What this text *does* imply is the need for us to pray for our country’s leaders.
 - a) If Satan is using his “best men” on our countries leaders, and our only defense is prayer and fasting, *that* should drive us to our knees.
 - b) The decisions made by our countries leaders affect our lives daily. This includes war, taxes, laws, etc.
 - c) If my guess is right, the need for *national prayer* by one person, and all Christians is just as great, if not greater than the need for prayer for our own needs and the needs of those we care about.
 - (1) Remember that God responded to Daniel praying *by himself* for his fellow Jews. *That* should give us inspiration to pray for our country and its leaders.
 - d) Abraham Lincoln, who was a devout Christian, understood this. This is why he instituted the “National Day of Prayer”. It is observed the first Thursday of every May. I believe all believers should observe it.
 - e) George Bush, who is also a devout Christian, *also* decreed a national day of prayer 2 days after September 11, 2001 for the same reason.

13. Verse 14: (This angel is still speaking.) Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."
- a) The response to this prayer, which will go on through Chapters 11 and 12 are strange.
 - b) Daniel was concerned about his people, and probably focusing on their lack of effort to complete the Temple back in Jerusalem.
 - c) Yet the angel gives this detailed pray about what will happen to the Jews over the next several hundred years with double-vision implications to the end times.
 - d) I think Daniel's concern is: since the people are failing to be obedient to God, are you, God, going to wipe them out completely?
 - i) By this long, now-historically accurate answer in Chapters 11-12, God shows that bad things are still going to happen to the nation of Israel, but God is not going to destroy them completely.
 - ii) Pain is never as bad if you *know* it is going to come to an end. The same could be said about this prophetic vision. The things that will happen to the nation of Israel in the future are terrible, and a lot of people will be killed. But it *won't* be the end of the nation. God's unconditional promises to *keep and preserve* the nation of Israel are still in effect.
14. Verse 15: While he was saying this to me, I bowed with my face toward the ground and was speechless. ¹⁶ Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with anguish because of the vision, my lord, and I am helpless. ¹⁷ How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe."
- a) As I mentioned earlier, I see two "people" in focus here. If you read verses 15 and 16 carefully, it seems to imply there are two different angels.
 - b) Again, we see Daniel in anguish over being in the presence of God.
 - c) A reason I take the view Daniel was talking to Jesus is that Daniel calls him "my lord" in Verse 17. I don't think Daniel, who had already encountered angels, would say that to an angel.
15. Verse 18: Again the one who looked like a man touched me and gave me strength. ¹⁹ "Do not be afraid, O man highly esteemed," he said. "Peace! Be strong now; be strong." When he spoke to me, I was strengthened and said, "Speak, my lord, since you have given me strength."
- a) Again, we see Daniel strengthened by the *touching* of God. Again, I personally see Jesus and another angel in view in this text. This is another point I've already beaten that point to death, so I'll let it go. ☺
16. Verse 20: So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; ²¹ but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.)"
- a) Again we see the spiritual-warfare aspects being described. The "prince" of Persia is the demonic angel in *charge* of the Medo-Persian Empire.
 - b) The angel *then* says, "Hey, I have to go fight against the (demonic) prince of Greece.
 - i) Bible critics have a difficult time with this. Daniel died *long before* the Grecian Empire and Alexander the Great rose to power.
 - ii) It also shows that angels exist outside of time. You can't find a biblical passage of an angel ever being born or dying.
 - iii) It appears that angels can be dispatched to go anywhere, at anytime in history.
 - c) As I stated earlier, the battle is *over* mankind. God calls *us* to pray as an offensive weapon in this war. We are also the "pawns" within this war.
 - d) The angel is saying in effect "I'm taking a break from the fight to give you this message." This message is all of Chapter 11 and 12.

- e) The “message” is called “The Book of Truth” in this text. To paraphrase, “God says it, and it will happen. You cannot change this decree. Bank on it.” ☺
 - i) As we read future prophecies, and promises for our lives in the Bible we need have that *same* trust that it *will* happen. It is “The Book of Truth”.
 - f) Earlier, I had a question over who is Michael. Here it says, Michael “your prince”.
 - i) This answers *some* of the questions over who is Michael. This verse implies that Michael’s specific purpose is to be the chief angelic “warrior” on Israel’s behalf.
 - ii) This does not mean we pray *to* Michael, as some denominations have taught, or any other angel for that matter. Prayer is always directed *to* God. You never read of *anyone* in the Bible praying to anyone *other than* God the father. We pray *through* Jesus because we can only approach God the father based on what Jesus did.
17. Back in the first lesson of Daniel, I made a promise that once you have finished studying the Book of Daniel, you will never be able to read your newspaper again the same way. I stand by the promise, and I’ll explain further.
- a) Satan’s goal is to stop, or delay as long as possible God’s redemptive plan for mankind.
 - b) In Romans 11:25-26, it speaks of the “fullness of the Gentiles” coming in before “All of Israel will be saved.” What does that mean?
 - i) The “fullness of the Gentiles” means there are a *fixed* number of people who will be saved before the 2nd Coming of Jesus.
 - ii) I believe the 2nd reference to “all of Israel will be saved” refers to the corporate salvation of the Nation of Israel that takes place during the 7-year period in the Book of Revelation. This is the “70th week” I discussed in the last lesson. Remember that 70 “sevens” are determined *for* Israel.
 - iii) Satan himself knows that his time on earth is limited. The Bible teaches that once the 7-year period is completed, Satan will be bound for a thousand years, and then destroyed (Revelation Chapter 20). Only God the father knows the exact number of Gentiles (non-Jews) who will get saved prior to the events of the 70th “week”. (See Matthew 24:36 for a cross-reference.)
 - c) All of this leads to the great theological question of “evil” and demonic influences.
 - i) Since Satan knows there are only a “fixed” number of people who will be saved, and that number is unknown to him, he is doing everything in his power to delay that number. That means *destroying/killing* people as well as causing general harm.
 - ii) I also believe much of the evil done against modern Israel are Satanic forces trying to wipe out that nation. If Satan can successfully destroy Israel, God can’t complete “the 70th week” and his time and power can continue.
 - d) Now think about all the terrible, immoral legislation passed by our state and federal government. Who do you think are the forces *behind* that legislation?
 - i) This is why prayer for our government leaders is so important. This is why prayer prior to an election is so important.
 - ii) All government leaders are God appointed. (See Romans 13:1).
 - iii) I take the view that the “bad ones” are *also* God-appointed, or better stated, “God-allowed” due to *lack of prayer* and intercession on our part.
 - iv) By the way, I *hate* the argument that “you can’t legislate morality”.
 - a) All legislation limits our morality. Our “free-will” can drive 100 m.p.h. on the freeway. Our “free-will” can steal our neighbor’s things. Our “free-will” can murder. The purpose of legislation is to limit our free will for the good of society as a whole.

- e) Now think about the headlines about modern Israel. Why would the Arab population, who is ten times greater in size and area, be so “hell-bent” on the destruction of Israel, even at the price of suicide bombers? Think of the demonic forces behind that.
 - f) Now think about the headlines of the horrible murders and violent action occurring in our neighborhoods. When you read of horrible tragedies of youth shootings and crazed people randomly killing people, what forces do you think are *behind* those incidents?
 - i) By the way, I *don't* take the view these people are innocent because they are controlled by demonic forces. There is “free-will” to choose God as well as “free-will” to allow these forces to control you. The individuals must be punished by society as well as by God.
 - g) The point is *now* when you read your morning newspaper, try to have a “Biblical perspective” of what is happening *behind* that story.
 - i) It doesn't make the horror any less tragic. It simply puts into *perspective* the causes *behind* the tragedy and give an explanation for what otherwise is “unexplainable”. Further, it should drive us to our knees.
 - h) OK, I'm hyperventilating. ☺ Time to give all passion and anger to God.
18. Let's pray: Father, we humbly come before you as one of *yours*. We don't fully understand all the things happening behind-the-scenes of prayer, but we know that you listen to our prayers and respond to them. Right now, we pray for the leaders of our country. We pray for those individuals near and dear to us who are influential over our society (fill in names here). We thank you in advance for counting us worthy of eternal salvation and protecting us from the evil one. At the same time, we ask that we may be your witnesses to a lost and dying world and we ask you to send the help of our angelic “princes” in the great spiritual battle taking place behind the scenes. For we ask this in Jesus name, Amen.